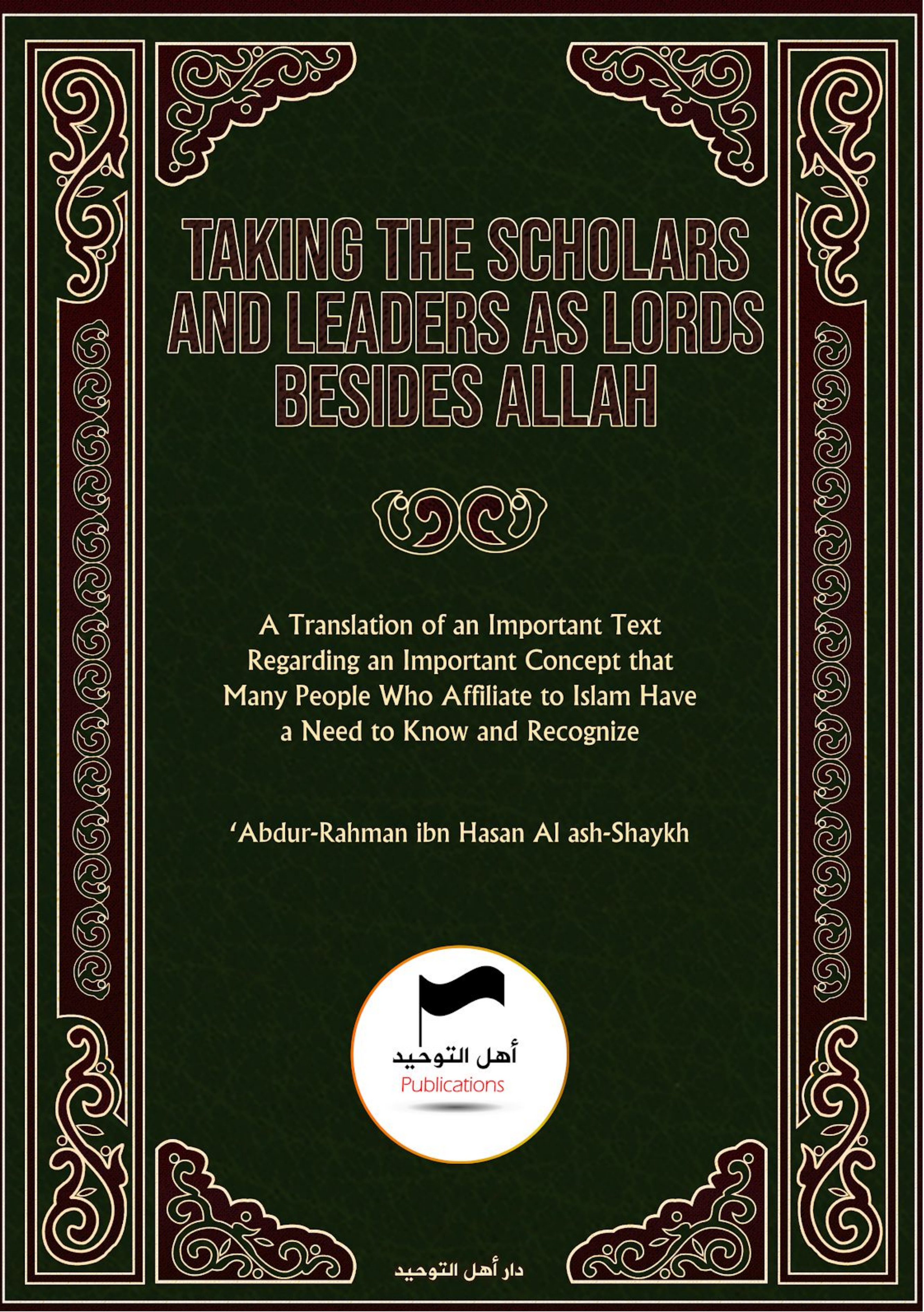


# TAKING THE SCHOLARS AND LEADERS AS LORDS BESIDES ALLAH

A Translation of an Important Text Regarding an Important Concept that Many People Who Affiliate to Islam Have a Need to Know and Recognize

‘Abdur-Rahman ibn Hasan Al ash-Shaykh

أهل التوحيد
Publications

دار أهل التوحيد

# Taking the Scholars and Leaders as Lords Besides Allah

A Translation of an Important Text Regarding an Important Concept that Many People Who Affilate to Islam Have A Need to Know and Recognize

‘Abdur-Rahman ibn Hasan Al ash-Shaykh



Original Arabic Title: فتح المجيد شرح كتاب التوحيد - باب من أطاع العلماء والأمراء في تحريم ما أحل الله أو تحليل ما حرم الله فقد اتخذهم أرباباً من دون الله

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**وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ**

**"And I did not create the jinn and mankind except to worship Me."**

**adh-Dhariyat: 56**

INDEED, ALL PRAISE belongs to Allah, the Lord of creation; and may the peace and blessings of Allah descend upon our Prophet Muhammad, the Seal of the Prophets. As for what follows:

The following is a translation from a selected and important chapter from an extremely beneficial and important book by a leading scholar of the *salafi da'wah* to *tawhid*. *Fath al-Majid* by Shaykh 'Abdur-Rahman ibn Hasan Al ash-Shaykh (d. 1285 H - *rahimahullah*) is an explanation of the more famous book *Kitab at-Tawhid* by his grandfather, Shaykh al-Mujaddid Muhammad ibn 'Abdil-Wahhab (d. 1206 H - *rahimahullah*); and the present translation is of chapter 37: Whoever Obeys the Scholars and Leaders in Prohibiting What Allah Permitted or Permitting What Allah Prohibited, Then Verily, They Have Taken Them as Lords Besides Allah. Reflect over it, *akhil-karim*, and examine the situation outside.

Herein, the text of *Kitab at-Tawhid* will be in a larger font size, and in a slightly different font text, than the explanation undertaken by Shaykh 'Abdur-Rahman ibn Hasan, which will come under a line inserted at the end of the whichever segment from *Kitab at-Tawhid*. It all should be relatively easy to follow, *bi-ithnillah*. Screenshots of the Arabic text will be placed at the very end of the translation. At times, the footnotes will reference another work of Shaykh 'Abdur-Rahman entitled *Qurrah al-'Uyun*, which is an abridgment of *Fath al-Majid* but contains some extra benefits. Any comments in the footnotes by the editor will be marked by 'ed.' in parentheses.

We ask Allah to make us from the people of the truth and to not let our hearts deviate after He has guided us, that He bestows mercy upon us, and guides those who are astray. Indeed, He is able to do that and is the Bestower. And Allah knows best. May He send peace and blessings upon Muhammad, his family, and his companions. And all praise belongs to Allah, the Lord of creation.

أهل التوحيد
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**Rabi' ath-Thani**
**1441**

## Whoever Obeys the Scholars and Leaders in Prohibiting What Allah Permitted or Permitting What Allah Prohibited, Then Verily, They Have Taken Them as Lords Besides Allah.

Ibn ‘Abbas said: “Stones are on the verge to rain down upon you from the sky! I tell you: ‘The Messenger of Allah (ﷺ) said,’ and you say: ‘Abu Bakr and ‘Umar said!’ ”[1]

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His statement: “Whoever obeys the scholars and leaders in prohibiting what Allah permitted or permitting what Allah prohibited, then verily, they have taken them as lords besides Allah,” is due to His (*ta‘ala*) statement:

**اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا وَاحِدًا ۖ لَّا إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ**

“They took their scholars and ascetic worshippers as lords besides Allah, and [they took as a lord] the Messiah, son of Maryam, even though they were only commanded to worship the One God; there is nothing worthy of worship except Him. Glorified is He high above what they associate [with Him].”[2]

The *tafsir* of this preceded when the author (*rahimahullah*) mentioned the *hadith* of ‘Adi ibn Hatim (*radiyallahu ‘anhu*).[3]

His statement: Ibn ‘Abbas said: “Stones are on the verge to rain down upon you from the sky! I tell you: ‘The Messenger of Allah (ﷺ) said,’ and you say: ‘Abu Bakr and ‘Umar said!’ ” (…) This statement of ibn ‘Abbas (*radiyallahu*

[1] This is the wording that Shaykhul-Islam ibn Taymiyyah and al-‘Allamah ibnul-Qayyim use frequently in their works; however, contemporary scholars (to the best of my knowledge) have not been able to locate an *isnad* with this specific wording. Imam Ahmad, al-Bazzar, at-Tabarani, ibn ‘Abdil-Barr, ibn Hazm, and others relate very similar traditions all with the same meaning. (ed.)

[2] Surah at-Tawbah: 31.

[3] In reference to chapter 5 of *Kitab at-Tawhid*. (ed.)

*'anhuma*) was essentially in reply to the one who said to him Abu Bakr and 'Umar (*radiyallahu 'anhuma*) did not hold the opinion that you can begin with *'Umrah* then on to perform *Hajj* and viewed singling out Hajj as the most virtuous. However, ibn 'Abbas (*radiyallahu 'anhuma*) maintained that performing *'Umrah* to *Hajj* is obligatory and stated: "When he performs *tawaf* around the House and paces back and forth between *Safa* and *Marwah* seven times, then his *'umrah* has been completed (and he exits from *ihram*), whether or not he chooses to do so." This is due to the *hadith* of Suraqah ibn Malik when they were ordered by the Prophet (ﷺ) to make their intention [of *ihram*] for *'Umrah* and exit from it after they perform *tawaf* around the House and pace between *Safa* and *Marwah*. Suraqah said: "O Messenger of Allah! Is this just for us or is it lasting?" He replied: "It is lasting." The *hadith* can be found in the two books of authentic narrations (i.e., the narrations collected by Imam al-Bukhari and Imam Muslim).

Thus the one who is looking for a ruling on a matter should examine the schools of thought of the *'ulama* and what each *imam* derived his ruling from and take from their statements what the evidence indicates - if he is one capable and able to perform that - as He (*ta'ala*) said:

**فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا**

"If you differ in anything amongst yourselves, refer it back to Allah and His messenger, if you believe in Allah and the Last Day. That is better and more suitable for the final outcome."[4]

Moreover, al-Bukhari, Muslim, and others, narrate that the Prophet (ﷺ) said: "If I had recieved what I ordered previously, I would not have brought the *hadi* (i.e., sacrifice) with me. And had there been no *hadi* with me, I would have completed the state of *ihram*." This is the wording of al-Bukhari in the *hadith* of 'Aishah (*radiyallahu 'anha*). And in the wording of the *hadith* of Jabir, it

[4] Surah an-Nisa: 59.

states: "Do what I ordered you to do. If I did not have the *hadi* with me, I would have done as I ordered you to do." There are a number of *ahadith* that stress the statement of ibn 'Abbas. In sum, for this reason ibn 'Abbas said to those who opposed the *hadith* for the opinion of Abu Bakr and 'Umar (*radiyallahu 'anhuma*): "Stones are on the verge to rain down upon you from the sky!"

Imam ash-Shafi'i (*rahimahullahu ta'ala*) stated: "The *'ulama* have agreed that when the *sunnah* becomes clear to someone, he can not leave it for the saying of anyone else." And Imam Malik (*rahimahullahu ta'ala*) said: "What comes from us can either be accepted or rejected, except for what comes from this grave (صلى الله عليه وسلم)." The statements of the leading scholars carrying this meaning are many. Nevertheless, the *'ulama* (*rahimahumullah*) continue to engage in *ijtihad* in certain issues. Whoever reaches the right conclusion is rewarded doubly and the one who errs is rewarded once, as the *hadith* states.[5] However, if the proof was clear to them, they took it and left their *ijtihad*. But as for when the *hadith* did not reach them or it was not established to them that it was (authentically related) from the Prophet (صلى الله عليه وسلم) or it was affirmed but they thought another *hadith* opposed it or restricted it and so on, then the *imam* is justified for performing *ijtihad*.

In the time of the four leading scholars (*aimmah al-arba'ah*)[6] (*rahimahumullah*), searching for *ahadith* was done through receiving and hearing, with a man traveling the various regions in search of *hadith* for a number of years. Thereafter, the leading scholars of the compilations took care to writing down the *ahadith* and relating them with their chains of narration and clarified the ones which were either *sahih*, *hasan*, or *weak*. The *fuqaha* codified each *madhhab* and mentioned the arguments of the *mujtahidin*, and thus the matter became easy for the seeker of knowledge, and each *imam* mentioned the ruling with its proof according to him.

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[5] In reference to the *hadith* on the authority of 'Amr ibn al-'As (*radiyallahu 'anhu*) that the Messenger of Allah (صلى الله عليه وسلم) said: "Whenever a judge rules based on *ijtihad* and is correct, then for him is two rewards. And if he errs in his judgment based on *ijtihad*, then for him is one reward" (agreed upon). (ed.)

[6] I.e., Imam Malik, Imam ash-Shafi'i, Imam Abu Hanifah, and Imam Ahmad. (ed.)

The statement of ibn ‘Abbas (*radiyallahu ‘anhuma*) contains what proves that whoever has the evidence reach him and does not use it - by blindly following his *imam* - then it is necessary to rebuke him harshly for opposing the proof.

Imam Ahmad said: Ahmad ibn ‘Amr al-Bazzaz related to us, that Ziyad ibn Ayyub related, that Abu ‘Ubaydah al-Haddad related to us from Malik ibn Dinar from ‘Ikrimah, that ibn ‘Abbas said: “Everyone amongst us can have his saying taken or forsaken, except for the Prophet (صلى الله عليه وسلم), [his statements are always taken].” Therefore, based upon this, it is compulsory to rebuke whoever departs from the evidence for the statement of one of the *‘ulama* - whoever it is. The leading scholars all have clear words on this and that *taqlid* (blind following) is not justifiable except in matters of *ijtihad* where there is no [clear] evidence within it from the Book or the Sunnah. This is what some *‘ulama* meant with their saying: “There is no rebuff in matters of *ijtihad*.” But as for whoever opposes the Book and Sunnah, it is necessary to reprimand him as stated by ibn ‘Abbas, ash-Shafi‘i, Malik, Ahmad, and that is agreed upon as mentioned in the speech of ash-Shafi‘i (*rahimahullahu ta‘ala*).

Imam Ahmad said: "I am astonished at whoever knows the chain of narration, alongside its authenticity and goes [instead] to the opinion of Sufyan. Allah (*ta'ala*) says: 'And let those who oppose his order beware, lest a *fitnah* overtakes them or a painful punishment be inflicted on them.'[7] Do you know what *'fitnah'* is? *Fitnah* is *shirk*. Perhaps if one was to oppose some of his statements, something would appear in his heart of a whim and thus be destroyed."

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This saying of Imam Ahmad (*rahimahullah*) is related from al-Fadl ibn Ziyad and Abu Talib; al-Fadl relates from Ahmad: "I looked into the Quran and found obedience to the Prophet (ﷺ) in thirty three places." Then he began to recite:

**فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ**

"And let those who oppose his order beware, lest a fitnah overtakes them or a painful punishment be inflicted on them."

Then he mentioned that *fitnah* is *shirk* to his saying: "and thus be destroyed." Then he began to recite this *ayah*:

**فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيماً**

"But no, by your Lord, they will not believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in full submission."[8]

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[7] Surah an-Nur: 63.
[8] Surah an-Nisa: 65.

Abu Talib narrated from Ahmad that it was said to him: "Some people leave the *hadith* and refer to the opinion of Sufyan and others." So he said: "I am astonished at such people who hear *hadith* and know its chain of narration along with its authenticity and leave it and refer to the opinion of Sufyan and others. Allah (*ta'ala*) said: 'And let those who oppose his order beware, lest a *fitnah* overtakes them or a painful punishment be inflicted on them.' Do you know what *'fitnah'* is here? The *fitnah* is *kufr*. Allah (*ta'ala*) said: '*Fitnah* is greater than killing.' Thus they leave the *hadith* of the Messenger of Allah (ﷺ) and are overcome by their whims to refer to opinion." Shaykhul-Islam made mention of this from him, as well.

His statement: "knows the chain of narration" is in reference to the *isnad* of the *hadith* and its authenticity. If the chain of narration for the *hadith* is authentic, then it is an authentic *hadith* according to the people of *hadith* and the rest of the *'ulama*.

'Sufyan' is in reference to ath-Thawri, the *imam*, the ascetic, the devout worshipper, the trustworthy, the jurist. He had numerous companions who took from him, and his school of thought is famously mentioned by the *'ulama* (*rahimahumullah*) in the books that note the schools of thought of the leading scholars, like *At-Tamhid* and *Al-Istidhkar* by ibn 'Abdil-Barr; *Al-Ishraf 'ala Madhahib al-Ashraf* by ibnul-Mundhir; *Al-Muhalla* by ibn Hazm, *Al-Mughni* by Abu Muhammad 'Abdillah ibn Ahmad ibn Qudamah al-Hanbali, and so on.

The statement of Imam Ahmad (*rahimahullah*): "I am astonished at such people who hear *hadith* and know its chain of narration, along with its authenticity …" is him rebuking that. For indeed, it could lead to the changing of hearts where a person turns into a *kafir*. This evil calamity has spread, in particular amongst those who are affiliated to knowledge. They erected mass pillars to prevent [people] taking from the Book and Sunnah. They prevent them from following the Messenger (ﷺ) and revering his orders and prohibitions. From that is their saying: "There is no inferring from the Book and Sunnah except by the

*mujtahid*, and *ijtihad* has ended."[9] And they say: "The one who is being imitated knows the *hadith*, what it is abrogates, and what is abrogated better than you," and so on from the various sayings which serve to abandon following the Messenger (ﷺ) - he who does not speak from desires - and depend [instead] upon the statement of someone who may err and have other leading scholars oppose his statement with evidence, as there is no scholar who encomposses all knowledge. Therefore, it is compulsory upon every morally held responsible individual when the proof from the Book and Sunnah reaches him and he understands what is meant by it, to accept and act in accordance to it - even if it opposes whoever, as He (*ta'ala*) said:

**اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلاً مَا تَذَكَّرُونَ**

"Follow what has been sent down to you from your Lord and do not follow any *awliya* other than Him - little is what you remember."[10]

And He (*ta'ala*) said:

**أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ**

"Is it not sufficient for them that We have sent down to you the Book which is recited to them? Verily, therein is mercy and a reminder for people who believe." [11]

The *ijma'* related to this was made reference to earlier. Additionally, Abu 'Umar ibn 'Abdil-Barr and others related an *ijma'* clarifying that the blind follower (*muqallid*) is not considered from the people of knowledge (*ahlul-'ilm*).

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[9] In *Qurrah al-'Uyun*, it states: "And they are mistaken in that [claim]. Imam Ahmad (*rahimahullah*) derived that *ijtihad* is not cut off from his (ﷺ) saying: 'There will not cease to be a group from my *ummah* upon the *haqq*, victorious. They will not be harmed by those who forsake them nor from those who oppose them. [They will remain] like that until the command of Allah comes.' "

[10] Surah al-A'raf: 3.

[11] Surah al-'Ankabut: 51.

I say: No one except ignorant blind followers - due to their ignorance of the Book and Sunnah and their turning away from them both - would disagree with this. These people, even if they think they are following the leading scholars, are in reality in opposition to them and follow another path other than theirs, as the statements of Malik, ash-Shafi'i, and Ahmad which preceded show. However, the speech of Imam Ahmad (*rahimahullah*) comprises an indication that *taqlid* isn't reproached before the reaching of the proof. The rebuke is only for those whom the proof has reached and oppose it for the saying of an *imam* from the leading scholars. And this arises from the disregard to contemplate over the Book of Allah and the *sunnah* of His messenger and [instead] being devoted to the books from later times and being sufficed with them in place of the two revelations (i.e., the Quran and the Sunnah). This is similar to what befell the People of the Book, as will come in clarifying that vis-a-vis the *hadith* of 'Adi ibn Hatim, those whom Allah said about:

**اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَاباً مِنْ دُونِ اللَّهِ**

"They took their scholars and ascetic worshippers as lords besides Allah."

Thus it is necessary upon anyone who looks into and reads the books of the *'ulama* and knows their statements to advise himself to put them under the light of what is in the Book and Sunnah. Because, indeed, the *mujtahid* from the *'ulama* and whoever follows him and affiliates with his school of thought must present his proof. And the truth in whatever issue is singular, and the leading scholars are rewarded based upon their *ijtihad*. So the balanced approach is to look into their speech and reflect over it as a way to understand the issues and stimulate the thinking process in order to distinguish what is correct from what is a mistake, using the inferred proofs mentioned, and to recognize who from the *'ulama* has the proof on his side in order to follow him.

The proofs for this foundation in the Book of Allah and the Sunnah are numerous, such as what Abu Dawud collected with his chain from Unas from the companions of Mu'adh, that the Messenger of Allah (ﷺ), when he

wanted to send Mu‘adh to Yemen, said: "How will you judge when an issues come to you?" Mu‘adh said: "I will judge in accordance to the Book of Allah." He said: "And if you do not find it in the Book of Allah?" Mu‘adh said: "Then the Sunnah of the Messenger of Allah (ﷺ)." He said: "And if you do not find it in the Sunnah of the Messenger of Allah nor in the Book of Allah?" Mu‘adh said: "I will strive to form an opinion (i.e., engage in *ijtihad*) and will spare no effort." Then the Messenger of Allah (ﷺ) patted him on his chest and said: "All praise belongs to Allah who assisted the messenger of the Messenger of Allah to what pleases the Messenger of Allah."[12] (...)

The leadings scholars (*rahimahumullah*) did not fail to clarify [this issue]; rather, they forbade blindly following them when the Sunnah was evident, due to their knowledge that there was *‘ilm* (i.e., the Sunnah) that they might not know and happened to reach others. And there are many illustrations of this that is not hidden from anyone who has looked into the speech of the *‘ulama*.

Abu Hanifah said: "When a *hadith* from the Prophet (ﷺ) comes, then it is gladly given precedence. And when [a narration] from the Companions (*radiyallahu ‘anhum*) comes, then it is gladly given precedence. And when [a narration] comes from the *tabi‘in*, then we are men, and they are men." And he said: "If I state an opinion in contradiction to the Book of Allah, then leave my opinion for the Book of Allah." It was said to him: "And if it contradicts the statement of the Messenger of Allah (ﷺ)?" He said: "Leave my statement for the narration of the Messenger (ﷺ)." It was then said to him: "And if it contradicts the statement of the Companions?" He said: "Leave my statement for the statement of the Companions."

Ar-Rabi' said that he heard ash-Shafi‘i saying: "If you find in my book anything that conflicts with the Sunnah of the Messenger of Allah (ﷺ), then take the Sunnah of the Messenger of Allah (ﷺ) and leave what I said."And he said: "If a *hadith* is deemed authentic and opposed my opinion, then throw my

[12] Narrated by Abu Dawud, ad-Darimi, Ahmad, with a similar version narrated by at-Tirmidhi. However, the narration was weakened by al-Bukhari, at-Tirmidhi, al-‘Uqayli, ibn Hazm, ibnul-Jawzi, adh-Dhahabi, and others. See al-Albani, *Ad-Da‘ifah* (881). (ed.)

opinion against the wall."

Malik said: "Everyone can have their statement either taken or left, except for the Messenger of Allah (ﷺ)." Similar examples preceded. Therefore, there is no excuse for the blind follower after this. And if we were to venture into the speech of the *'ulama* then we would depart from our intention to keep this brief. And what we mentioned is sufficient for the seeker of guidance.[13]

His statement: "Perhaps if one was to oppose some of his statements," in reference to the statements of the Messenger (ﷺ), "something would appear in his heart of a whim and thus be destroyed," is his (*rahimahullah*) calling to attention that opposing the statement of the Messenger (ﷺ) is a reason for the deviation of the heart. And that is destruction in this world and the next as He (*ta'ala*) said:

**فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لا يَهْدِي الْقَوْمَ الْفَاسِقِينَ**

"So when they turned away, Allah turned their hearts away. And Allah does not guide the people who are fasiqin."[14]

In relation to the meaning of the statement of Allah (*ta'ala*):

**فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ**

"And let those who oppose his order beware,"

Shaykhul-Islam (*rahimahullah*) stated: "So when the one who opposed his command is warned from *kufr* and *shirk* or from a painful punishment, it indicates that it leads to *kufr* and a painful punishment; and it is known that

[13] In *Qurrah al-'Uyun*, it states: "Thus it is upon whoever is engaged with the manuscripts of people of his school of thought, to look into the speech of those from opposing [schools of thought] and what they used to derive their conclusions, in order for him to follow the proof with whoever it is with. And with Allah is success."
[14] Surah as-Saff: 5.

what leads to a painful punishment is the performance of disobedience. Therefore, what causes *kufr* is what includes that, paired with disdain to the command such as the action of Iblis - may the curse of Allah (*ta'ala*) be upon him."

**فَليَحذَرِ الَّذينَ يُخالِفونَ عَن أَمرِهِ أَن تُصيبَهُم فِتنَةٌ أَو يُصيبَهُم عَذابٌ أَليمٌ**

"And let those who oppose his order beware, lest a *fitnah* overtakes them or a painful punishment be inflicted on them."

Abu Ja'far ibn Jarir (*rahimahullahu ta'ala*) related from ad-Dahhak that he said: "His heart is sealed, so that he does not become safe from revealing *kufr* with his tongue; thus his neck is struck." And Abu Ja'far ibn Jarir remarked: "[The preposition] 'from' is placed here because the meaning of the statement is to warn those who turn away from it with aversion."

His statement: "inflicted on them," i.e., a quick punishment in this world from Allah for their opposition to the order of the Messenger of Allah (صلى الله عليه وسلم).

On the authority of ‘Adi ibn Hatim that he heard the Prophet (ﷺ) reciting this *ayah*: “They took their scholars and ascetic worshippers as lords besides Allah, and [they took as a lord] the Messiah, son of Maryam, even though they were only commanded to worship the One God; there is nothing worthy of worship except Him. Glorified is He high above what they associate [with Him].” So he said: “We did not worship them.” The Prophet (ﷺ) replied him: “Did they not forbid what Allah permitted, and then you forbade it, as well? And did they not permit what Allah forbade, and then you permitted it, as well?” He said: “Yes.” So the Prophet (ﷺ) said: “That was you worshiping them.” [It is] related by Ahmad and at-Tirmidhi, who graded it as *hasan*.[15]

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This *hadith* has been related from various routes; ibn Sa’d, ibn Humayd, ibn Mundhir, ibn Jarir, ibn Abi Hatim, at-Tabarani, Abu Shaykh, ibn Mardawayh, and al-Bayhaqi all reported it.

His statement: “On the authority of ‘Adi ibn Hatim,” is in reference to the famous at-Ta’i. And Hatim is in referral to ‘Abdullah ibn Sa’d ibn al-Hashraj, famous for his generosity and nobility. ‘Adi came to the Prophet (ﷺ) during Sha’ban in the year 9 H to accept Islam and lived for 120 years.

The *hadith* contains evidence that obeying scholars and ascetic worshippers in disobedience to Allah amounts to worshiping them besides Allah and from the major shirk which Allah will not forgive due to His (*ta‘ala*) statement at the end of the *ayah*: “even though they were only commanded to worship the One God; there is nothing worthy of worship except Him. Glorified is He high

[15] There are two different reports from at-Tirmidhi in relation to his grading on the *hadith*; and it is said that when his rulings differ, we return to the book *Tuhfah al-Ashrat* by al-Mizzi. In that book, it is related from at-Tirmidhi that he said: *gharib*, without the mention of *‘hasan’*. Although there is disagreement surrounding the authenticity of the *hadith*, it is the agreed upon *tafsir* of the *ayah*, with authentic *mursal* narrations supporting it. (ed.)

above what they associate [with Him].” Similar to that is His statement:

**وَلا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ**

“Do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. Indeed the *shayatin* inspire their *awliya* to dispute with you, and if you were to obey them, indeed, you would be *mushrikin*.”[16]

This occurs to a great decree with those who blind follow, because they do not pay any attention to the proof when it opposes whoever they are blind following. And that is from this shirk. From them are those who go to extremes and believe that taking the evidence in such a situation is disliked or forbidden, thus falling into the *fitnah*. They say: “They are more knowledgeable than us about the evidences, and only the *mujtahid* can take from the proof.” And at times they speak evil of those who act according to the proof. No doubt this is due to the strangeness of Islam as our *shaykh* (*rahimahullahu ta‘ala*) said in the [following] important points.

[16] Surah al-An‘am: 121.

**Important Points:**

1. The *tafsir* of the *ayah* in an-Nur.

2. The *tafsir* of the *ayah* in al-Bara'ah (i.e., at-Tawbah).

3. Clarifying the meaning of worship that 'Adi [at first] denied.

4. The examples of ibn 'Abbas concerning Abu Bakr and 'Umar, and Ahmad with Sufyan.

5. The changing of circumstances such that most people think the worship of [scholars and] ascetic worshippers is the most noblest of actions, named *'al-wilayah'* and the worship of the scholars as 'knowledge' and *'fiqh'*. Then it reached the point where those worshipped besides Allah were not even from the righteous and with that second meaning of worship, the ignorants were instead worshipped.

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As for the obedience of leaders and and obeying them in what clashes with what Allah and His messenger legislated, this calamity became prevalent in the various regions after the *Khulafa ar-Rashidin* and those following them. He (*ta'ala*) stated:

فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

"And if they answer you not, then know that they only follow their own whims. And who is more astray than one who follows his own whims, without guidance

from Allah? Verily, Allah does not guide the dhalimin."[17]

Ziyad ibn Hudayr narrated that 'Umar (*radiyallahu 'anhu*) said to him: "Do you know what will demolish Islam?" He said: "No." 'Umar said: "The slips of the scholar, the arguing of a *munafiq* with the Quran, and the ruling of misguided leaders." It was related by ad-Darimi.

May Allah make us and you from those guided and abiding by the truth.

[17] Surah al-Qasas: 50.

# (٣٧)

# باب: من أطاع العلماء والأمراء في تحريم ما أحل الله أو تحليل ما حرم الله، فقد اتخذهم أرباباً من دون الله

● **قال المُصنِّفُ رحمه الله تعالى: بابٌ مَن أطاع العُلماءَ والأمراء في تحريم ما أحلَّ الله أو تحليلِ ما حرَّم الله، فقد اتخذهم أرباباً من دون الله.**

ش: لقول الله تعالى: ﴿ٱتَّخَذُوٓاْ أَحۡبَارَهُمۡ وَرُهۡبَٰنَهُمۡ أَرۡبَابٗا مِّن دُونِ ٱللَّهِ وَٱلۡمَسِيحَ ٱبۡنَ مَرۡيَمَ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُوٓاْ إِلَٰهٗا وَٰحِدٗاۖ لَّآ إِلَٰهَ إِلَّا هُوَۚ سُبۡحَٰنَهُۥ عَمَّا يُشۡرِكُونَ ﴿٣١﴾﴾ [التوبة: ٣١] وتقدَّم تفسيرُ هذا في أصل المصنف، لما ذكر حديثَ عَديٍّ بن حاتم رضي الله عنه[١].

● **قال المُصنِّفُ رحمه الله تعالى: وقال ابنُ عباس: يُوشِكُ أنْ تنزل عليكم حجارةٌ من السماء؛ أقول: قال رسولُ الله ﷺ، وتقولون: قال أبو بكر وعمر؟**[٢].

ش: قوله: (يُوشك) بضم أوله وكسر الشين المُعجمة، أي: يقرب ويسرع.

وهذا القولُ من ابن عباس رضي الله عنهما، جوابٌ لمن قال له: إنَّ أبا بكر وعمر رضي الله عنهما لا يريان التمتعَ بالعمرة إلى الحج، ويريان أنَّ إفراد الحجِّ

(١) في باب: تفسير التوحيد وشهادة أن لا إله إلا الله، رقم (٥).

(٢) حم (٣١٢١).

أفضل، أو ما هو معنى هذا. وكان ابنُ عباس يرى أنَّ التمتع بالعمرة إلى الحج واجب، ويقول: إذا طاف بالبيت وسعى بين الصفا والمروة سبعة أشواطٍ، فقد حلَّ من عمرته شاء أم أبى؛ لحديث سُراقة بن مالك، حين أمرهم النبيُّ ﷺ أنْ يجعلوها عمرة، ويُحلّوا إذا طافوا بالبيت وسعوا بين الصفا والمروة، فقال سراقة: يا رسول الله، ألِعامنا هذا أم للأبد؟ قال: «بل للأبد» والحديثُ في «الصحيحين»[(١)].

وحينئذٍ فلا عُذر لمن استُفتي: أنْ ينظر في مذاهب العلماء، وما استدلَّ به كلُّ إمام، ويأخذ من أقوالهم ما دلَّ عليه الدليلُ، إذا كان له مَلكةٌ يقتدر بها على ذلك؛ كما قال تعالى: ﴿فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا﴾ [النساء: ٥٩].

وللبخاري، ومسلم، وغيرهما: أنَّ النبي ﷺ قال: **«لو استقبلتُ من أمري ما استدبرت ما أهديت، ولولا أنَّ معي الهدي لأحللت»**[(٢)] هذا لفظُ البخاري، في حديث عائشة[(٣)]. ولفظهُ في حديث جابر: **«افعلوا ما أمرتكم، فلولا أني سُقتُ الهدي لفعلت مثل الذي أمرتكم»**[(٤)] في عدة أحاديث تؤيد قولَ ابن عباس.

وبالجملة: فلهذا قال ابنُ عباس ـ لمَّا عارضوا الحديث برأي أبي بكر وعمر ـ: يوشك أنْ تنزل عليكم حجارةٌ من السماء. الحديث.

وقال الإِمامُ الشافعي رحمه الله تعالى: أجمع العلماءُ على أنَّ من استبانت له سنَّةُ رسول الله ﷺ، لم يكن له أنْ يدعها لقول أحد. وقال الإِمامُ مالك رحمه الله تعالى: ما منا إلا رادٌّ ومردود عليه، إلا صاحب هذا القبر ﷺ. وكلامُ الأئمة في هذا المعنى كثير. وما زال العلماءُ رحمهم الله يجتهدون في الوقائع: فمَن أصاب منهم فله أجران، ومن أخطأ فله أجر؛ كما في الحديث[(٥)]. لكن إذا استبان لهم الدليلُ، أخذوا به وتركوا اجتهادَهم. وأمَّا إذا لم يبلغهم الحديث، أو لم يثبت عن النبي ﷺ عندهم فيه حديث،

(١) خ (١٧٨٥)، م (١٢١٦) من حديث جابر رضي الله عنه.

(٢) قال ذلك حين أمرهم في حجة الوداع أن يفسخوا حجهم إلى العمرة، ليكونوا متمتعين، ووجدوا في أنفسهم من ذلك لقرب ذهابهم إلى منى، وقصر المدة التي يقيمونها في مكة متمتعين بنسائهم، حتى قالوا: نذهب إلى منى ومذاكيرنا تقطر منياً. انظر «زاد المعاد» في حجة الرسول ﷺ. (فقي).

(٣) خ (٧٢٢٩)، م (١٢١١).

(٤) خ (١٦٥١، ١٧٨٥، ٧٢٣٠)، م (١٢١٦، ١٢١٨).

(٥) خ (٧٣٥٢)، م (١٧١٦) من حديث عمرو بن العاص رضي الله عنه.

أو ثبت وله معارضٌ أو مُخصِّص ونحو ذلك. فحينئذٍ، يسوغ للإمام أنْ يجتهد.

وفي عهد الأئمة الأربعة، إنما طلبوا الأحاديثَ ممن هي عنده، باللُّقَى والسماع، ويسافر الرجلُ في طلب الحديث إلى الأمصار عدَّة سنين. ثم اعتنى الأئمةُ بالتصانيف، ودوَّنوا الأحاديث ورووها بأسانيدها، وبيَّنوا صحيحها من حسنها من ضعيفها. والفقهاء صنَّفوا في كلِّ مذهب، وذكروا حُجَجَ المجتهدين. فسهل الأمرُ على طالب العلم، وكلِّ إمامٍ يذكر الحكمَ بدليله عنده.

وفي كلام ابن عباس رضي الله عنهما، ما يدلُّ على أنَّ من بلغه الدليلُ فلم يأخذ به ـ تقليداً لإمامه ـ فإنَّه يجب الإنكارُ عليه بالتغليظ؛ لمخالفته الدليل.

وقال الإمامُ أحمد: حدَّثنا أحمد بن عمر البزَّار، حدَّثنا زياد بن أيوب، حدَّثنا أبو عبيدة الحداد، عن مالك بن دينار، عن عكرمة، عن ابن عباس، قال: ليس منا أحدٌ إلا يؤخذ من قوله ويدع، غير النبي ﷺ(١).

وعلى هذا: فيجب الإنكارُ على من ترك الدليل لقول أحدٍ من العلماء، كائناً من كان. ونصوصُ الأئمة على هذا، وأنه لا يسوغ التقليد إلا في مسائل الاجتهاد التي لا دليل فيها يُرجع إليه من كتاب ولا سنة. فهذا هو الذي عناه بعضُ العلماء بقوله: لا إنكار في مسائل الاجتهاد. وأمَّا ما خالف الكتاب والسُّنة: فيجب الردُّ عليه؛ كما قال ابنُ عباس، والشافعي، ومالك، وأحمد. وذلك مجمعٌ عليه، كما تقدَّم في كلام الإمام الشافعي رحمه الله تعالى.

**● قال المُصنِّفُ رحمه الله تعالى: وقال الإمام أحمد: عجبتُ لقوم عرفوا الإسنادَ وصحَّتَه، يذهبون إلى رأي سُفيان. والله تعالى يقول: ﴿فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ [النور: ٦٣] أتدري ما الفتنة؟ الفتنةُ: الشرك. لعلَّه إذا رَدَّ بعضَ قوله، أنْ يقع في قلبه شيءٌ من الزيغ فيهلِك.**

ش: هذا الكلامُ من الإمام أحمد، رواه عنه الفضلُ بن زياد، وأبو طالب. قال الفضل، عن أحمد: نظرتُ في المُصحف، فوجدتُ طاعةَ الرسول ﷺ في ثلاثٍ وثلاثين موضعاً، ثم جعل يتلو: ﴿فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾. فذكر من قوله: الفتنةُ: الشرك، إلى قوله: فيهلك. ثم جعل يتلو هذه الآية: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ﴿٦٥﴾﴾ [النساء: ٦٥].

(١) لم نجده في «المسند». وإسناده صحيح.

وقال أبو طالب ـ عن أحمد ـ وقيل له: إنَّ قوماً يدَّعون الحديث، ويذهبون إلى رأي سفيان وغيره، فقال: أعجبُ لقومٍ سمعوا الحديثَ، وعرفوا الإسناد وصحَّته يَدَعونه، ويذهبون إلى رأي سفيان وغيرِه، قال الله تعالى: ﴿فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ أتدري ما الفتنة؟ الفتنةُ: الكفر. قال الله تعالى: ﴿وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ﴾ [البقرة: ٢١٧] فيدعون الحديثَ عن رسول الله ﷺ، وتغلبُهم أهواؤهم إلى الرأي. ذكر ذلك عنه شيخُ الإسلام.

قوله: (عرفوا الإسناد). أي: إسناد الحديث وصحته، فإذا صح إسنادُ الحديث، فهو صحيحٌ عند أهل الحديث وغيرِهم من العلماء.

وسفيان: هو الثوري، الإمامُ الزاهد، العابد الثقة الفقيه، وكان له أصحابٌ يأخذون عنه. ومذهبُه مشهور، يذكره العلماءُ في الكتب التي يُذكر فيها مذاهب الأئمة، كـ: «التمهيد» لابن عبدالبر، و «الاستذكار» له، وكتاب «الإشراف على مذاهب الأشراف» لابن المنذر، و «المحلَّى» لابن حزم، و «المغني» لأبي محمد، عبد الله بن أحمد بن قُدَامة الحنبلي، وغير هؤلاء.

فقول الإمام أحمد رحمه الله: (عجبتُ لقوم عرفوا الإسناد وصحته) إلى آخره. إنكارٌ منه لذلك، وأنه يؤول إلى زيغ القلوب، الذي يكون به المرءُ كافراً. وقد عمَّت البلوى بهذا المُنكر، خصوصاً ممن ينتسب إلى العلم. نصبوا الحبائلَ في الصَّد عن الأخذ بالكتاب والسُّنة، وصدُّوا الناس عن مُتابعة النبي ﷺ وتعظيم أمره ونهيه. فمن ذلك قولُهم: لا يَستدلُّ بالكتاب والسُّنة إلا المجتهد، والاجتهادُ قد انقطع. ويقول: هذا الذي قلّدتُه أعلمُ منك بالحديث وبناسخه ومنسوخه، ونحو ذلك من الأقوال، التي غايتها تركُ متابعة الرسول ﷺ، الذي لا ينطق عن الهوى، والاعتمادُ على قول من يجوز عليه الخطأ. وغيرهُ من الأئمة يخالفه ويمنع قولَه بدليل، فما من إمام إلا والذي معه بعضُ العلم لا كله. فالواجبُ على كلِّ مكلف، إذا بلغه الدليلُ من كتابِ الله وسنة رسوله وفَهِم معنى ذلك: أنْ ينتهي إليه ويعملَ به، وإنْ خالفه من خالفه؛ كما قال تعالى: ﴿ٱتَّبِعُوا۟ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾﴾ [الأعراف: ٣] وقال تعالى: ﴿أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَـٰبَ يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾﴾ [العنكبوت: ٥١]. وقد تقدَّم حكايةُ الإجماع على ذلك؛ وبيانُ أنَّ المقلد ليس من أهل العلم، وقد حكى أيضاً أبو عمر بن عبدالبر وغيرُه الإجماعَ على ذلك.

قلتُ: ولا يخالف في ذلك إلا جُهَّالُ المقلِّدة، لجهلهم بالكتاب والسُّنة، ورغبتهم عنهما. وهؤلاء وإنْ ظنوا أنهم اتبعوا الأئمة، فإنهم في الحقيقة قد خالفوهم،

واتبعوا غيرَ سبيلهم؛ كما قدَّمنا من قول مالك، والشافعي، وأحمد.

لكن في كلام أحمد رحمه الله إشارةٌ إلى أنَّ التقليد قبل بلوغ الحجة لا يُذم، وإنَّما يُنكر على مَن بلغته الحجةُ وخالفها لقول إمام من الأئمة؛ وذلك إنَّما نشأ عن الإعراض عن تدبُّر كتاب الله وسُنة رسوله، والإقبالِ على كُتب من تأخر، والاستغناءِ بها عن الوحيين. وهذا يُشبه ما وقع من أهل الكتاب، الذين قال الله فيهم: ﴿ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَـٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ﴾ [التوبة: ٣١] كما سيأتي بيانُ ذلك، في حديث عَدي بن حاتم.

فيجبُ على من نصح نفسَه: إذا قرأ كُتبَ العلماء ونظر فيها، وعرف أقوالَهم، فليعرضها على ما في الكتاب والسُّنة؛ فإنَّ كلَّ مجتهدٍ من العلماء ومن تبعه وانتسب إلى مذهبه، لا بدَّ أنْ يذكر دليلَه. والحقُّ في المسألة واحد، والأئمةُ مثابون على اجتهادهم. فالمنصفُ يجعل النظر في كلامهم وتأمُّلَه، طريقاً إلى معرفة المسائل واستحضارها ذهناً، وتمييزاً للصواب من الخطأ بالأدلة التي يذكرها المستدلون، ويتعرَّفُ بذلك من هو أسعدُ بالدليل من العلماء فيتَّبعه. والأدلةُ على هذا الأصلِ في كتاب الله أكثر من أنْ تحصر، وفي السُّنة كذلك؛ كما أخرج أبو داود بسنده، عن أُناسٍ من أصحاب معاذ: أنَّ رسول الله ﷺ لمَّا أراد أنْ يبعث مُعاذاً إلى اليمن، قال: **«كيف تقضي إذا عرض لك قضاءٌ»** قال: أقضي بكتاب الله، قال: **«فإنْ لم تجد في كتاب الله؟»** قال: فبسنة رسول الله ﷺ، قال: **«فإنْ لم تجد في سُنة رسول الله ﷺ ولا في كتاب الله؟»** قال: أجتهدُ رأيي ولو آلو، فضرب رسولُ الله ﷺ صدره، وقال: **«الحمدُ لله الذي وفَّق رسولَ رسول الله لما يُرضي رسول الله»** وساق بسنده، عن الحارث بن عمر، عن أُناس من أصحاب معاذ، عن مُعاذ بن جبل: أنَّ رسول الله ﷺ لما بعثه إلى اليمن ـ بمعناه[١].

والأئمةُ رحمهم الله، لم يُقصرِّوا في البيان، بل نهوا عن تقليدهم إذا استبانت السنة؛ لعلمهم أنَّ مِن العلم شيئاً لم يعلموه، وقد يبلغ غيرَهم، وذلك كثير، كما لا يخفى على من نظر في أقوال العلماء.

قال أبو حنيفة: إذا جاء الحديثُ عن رسول الله ﷺ فعلى الرأس والعين، وإذا جاء عن الصحابة رضي الله عنهم فعلى الرأس والعين، وإذا جاء عن التابعين فنحن رجالٌ وهم رجال!. وقال: إذا قلتُ قولاً وكتاب الله يخالفه، فاتركوا قولي لكتاب الله.

(١) د (٣٥٩٢، ٣٥٩٣)، حم (٥/٢٣٦، ٢٤٢). (منكر، ضعفه جمع عظيم من العلماء).

قيل: إذا كان قول الرسول ﷺ يخالفه؟ قال: اتركوا قولي لخبر الرسول ﷺ. وقيل: إذا كان قول الصحابة يخالفه؟ قال: اتركوا قولي لقول الصحابة.

وقال الربيع: سمعتُ الشافعيَّ يقول: إذا وجدتم في كتابي خلافَ سُنة رسول الله ﷺ، فخذوا سُنةَ رسول الله ﷺ ودعوا ما قلت. وقال: إذا صح الحديثُ بما يخالف قولي، فاضربوا بقولي الحائط!.

وقال مالك: كلُّ أحدٍ يُؤخذ من قوله ويترك، إلا رسول الله ﷺ.

وتقدم له مثلُ ذلك، فلا عذر لمقلِّدٍ بعد هذا. ولو استقصينا كلامَ العلماء في هذا لخرج بنا عمَّا قصدناه من الاختصار، وفيما ذكرناه كفايةٌ لطالب الهُدى.

قوله: (لعلَّه إذا ردَّ بعضَ قوله ـ أي: قول الرسول ﷺ ـ أنْ يقع في قلبه شيءٌ من الزيغ فيهلِك). نبَّه رحمه الله أنَّ رد قول الرسول ﷺ سببٌ لزيغ القلب، وذلك هو الهلاكُ في الدنيا والآخرة؛ كما قال تعالى: ﴿فَلَمَّا زَاغُوٓاْ أَزَاغَ ٱللَّهُ قُلُوبَهُمْۚ وَٱللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلْفَٰسِقِينَ﴾ [الصف: ٥].

قال شيخُ الإسلام ـ في معنى قول الله تعالى: ﴿فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ﴾ ـ: فإذا كان المخالفُ عن أمره قد حُذِّر من الكفر والشرك؛ أو من العذاب الأليم، دلَّ على أنَّه قد يكون مُفضياً إلى الكفر والعذابِ الأليم. ومعلومٌ أنَّ إفضاءَه إلى العذاب هو مجرَّدُ فعل المعصية، فإفضاؤه إلى الكفر إنَّما هو لما يقترن به من الاستخفاف في حق الآمر؛ كما فعل إبليسُ لعنه الله. انتهى.

وقال أبو جعفر بن جرير: عن الضحاك: ﴿فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ﴾ قال: يُطبع على قلبه فلا يُؤمَن أن يُظهر الكفر بلسانه فتُضرب عُنقُه.

قال أبو جعفر: أُدخلت عن؛ لأن معنى الكلام: فليحذر الذين يلوذون عن أمره، ويُدبِرون عنه معرضين.

قوله: ﴿أَوْ يُصِيبَهُمْ﴾ في عاجل الدنيا عذابٌ من الله مُوجع؛ على خلافهم أمر رسول الله ﷺ.

● **قال المُصنِّفُ رحمه الله تعالى: عن عَدي بن حاتم: أنه سمع النبيَّ ﷺ يقرأ هذه الآية: ﴿ٱتَّخَذُوٓاْ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعْبُدُوٓاْ إِلَٰهًا وَٰحِدًاۖ لَّآ إِلَٰهَ إِلَّا هُوَۚ سُبْحَٰنَهُۥ عَمَّا يُشْرِكُونَ ﴿٣١﴾﴾ [التوبة: ٣١] فقلت: إنَّا لسنا نعبدهم، قال: «أليس يُحرِّمون ما أحلَّ الله فتحرمونه، ويحلُّون ما حرم الله فتحلونه»، فقلت: بلى، قال: «فتلك**

**عبادتهم». رواه أحمدُ، والترمذي وحسنه**[١].

**ش:** هذا الحديثُ قد رُوي من طُرق: فرواه ابنُ سعد، وعبد بن حُميد، وابنُ المنذر، وابن جرير، وابن أبي حاتم، والطبراني، وأبو الشيخ، وابن مردويه، والبيهقي.

قوله: (عن عَدي بن حاتم)، أي: الطائي المشهور، وحاتم هو ابن عبدالله بن سعد بن الحشرج ـ بفتح الحاء المهملة ـ المشهورُ بالسخاء والكرم. قدم عديٌّ على رسول الله ﷺ في شعبان سنة تسع من الهجرة فأسلم. وعاش مائة وعشرين سنة.

وفي الحديث: دليلٌ على أنَّ طاعة الأحبار والرهبان في معصية الله عبادةٌ لهم من دون الله، ومن الشرك الأكبر الذي لا يغفره الله؛ لقوله تعالى: ﴿وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُوٓاْ إِلَٰهٗا وَٰحِدٗاۖ لَّآ إِلَٰهَ إِلَّا هُوَۚ سُبۡحَٰنَهُۥ عَمَّا يُشۡرِكُونَ﴾ ويُظهر ذلك؛ قوله تعالى: ﴿وَلَا تَأۡكُلُواْ مِمَّا لَمۡ يُذۡكَرِ ٱسۡمُ ٱللَّهِ عَلَيۡهِ وَإِنَّهُۥ لَفِسۡقٞۗ وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوۡلِيَآئِهِمۡ لِيُجَٰدِلُوكُمۡۖ وَإِنۡ أَطَعۡتُمُوهُمۡ إِنَّكُمۡ لَمُشۡرِكُونَ ﴿١٢١﴾﴾ [الأنعام: ١٢١].

وهذا قد وقع فيه كثيرٌ من الناس مع من قلَّدوهم، لعدم اعتبارهم الدليل إذا خالف المقلَّد، وهو من هذا الشرك. ومنهم من يغلو في ذلك، واعتقد أنَّ الأخذ بالدليل ـ والحالة هذه ـ يُكره، أو يحرم؛ فعظُمت الفتنة. ويقول: هم أعلمُ منا بالأدلة، ولا يأخذ بالدليل إلا المجتهد. وربما تفوَّهوا بذمٍّ من يعمل بالدليل، ولا ريب أنَّ هذا من غُربةِ الإسلام، كما قال شيخُنا رحمه الله تعالى في المسائل:

فتغيَّرت الأحوالُ، وآلت إلى هذه الغاية. فصار عند الأكثر؛ عبادةُ الرهبان: هي أفضلُ الأعمال، ويسمُّونها ولاية، وعبادةُ الأحبار: هي العلمُ والفقه. ثم تغيَّرت الحالُ إلى أنْ عُبد من ليس من الصالحين، وعُبد بالمعنى الثاني من هو من الجاهلين.

وأمَّا طاعةُ الأمراء ومتابعتُهم، فيما يُخالف ما شرعه الله ورسوله: فقد عمَّت به البلوى قديماً وحديثاً، في أكثر الولاة بعد الخُلفاء الراشدين وهلُمَّ جرا. وقد قال تعالى: ﴿فَإِن لَّمۡ يَسۡتَجِيبُواْ لَكَ فَٱعۡلَمۡ أَنَّمَا يَتَّبِعُونَ أَهۡوَآءَهُمۡۚ وَمَنۡ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيۡرِ هُدٗى مِّنَ ٱللَّهِۚ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ﴿٥٠﴾﴾ [القصص: ٥٠].

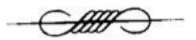
وعن زياد بن حُدير، قال: قال لي عُمر: هل تعرفُ ما يهدمُ الإسلام؟ قلت: لا. قال: يهدمه زَلَّةُ العالم، وجدال المنافق بالكتاب، وحكمُ الأئمة المُضلِّين. رواه الدارمي[٢].

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(١) ت (٣١٠٤)، هق (١١٦/١٠). وعزوه لأحمد وهم. (حسن).

(٢) دي (٢٢٠).

جعلنا الله وإياكم من الذين يَهدون بالحق، وبه يعدِلون.



**قال المصنف رحمه الله: فيه مسائل:**

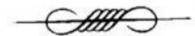
**الأولى:** تفسير آية النور.

**الثانية:** تفسير آية براءة.

**الثالثة:** التنبيه على معنى العبادة التي أنكرها عَدي.

**الرابعة:** تمثيل ابن عباس بأبي بكر وعمر، وتمثيل أحمد بسفيان.

**الخامسة:** تغير الأحوال إلى هذه الغاية حتى صار عند الأكثر عبادة الرهبان: هي أفضل الأعمال وتُسمَّى الولاية. وعبادة الأحبار: هي العلم والفقه. ثم تغيرت الحال إلى أن عُبد من دون الله من ليس من الصالحين. وعُبد بالمعنى الثاني، من هو من الجاهلين.





أهل التوحيد
Publications